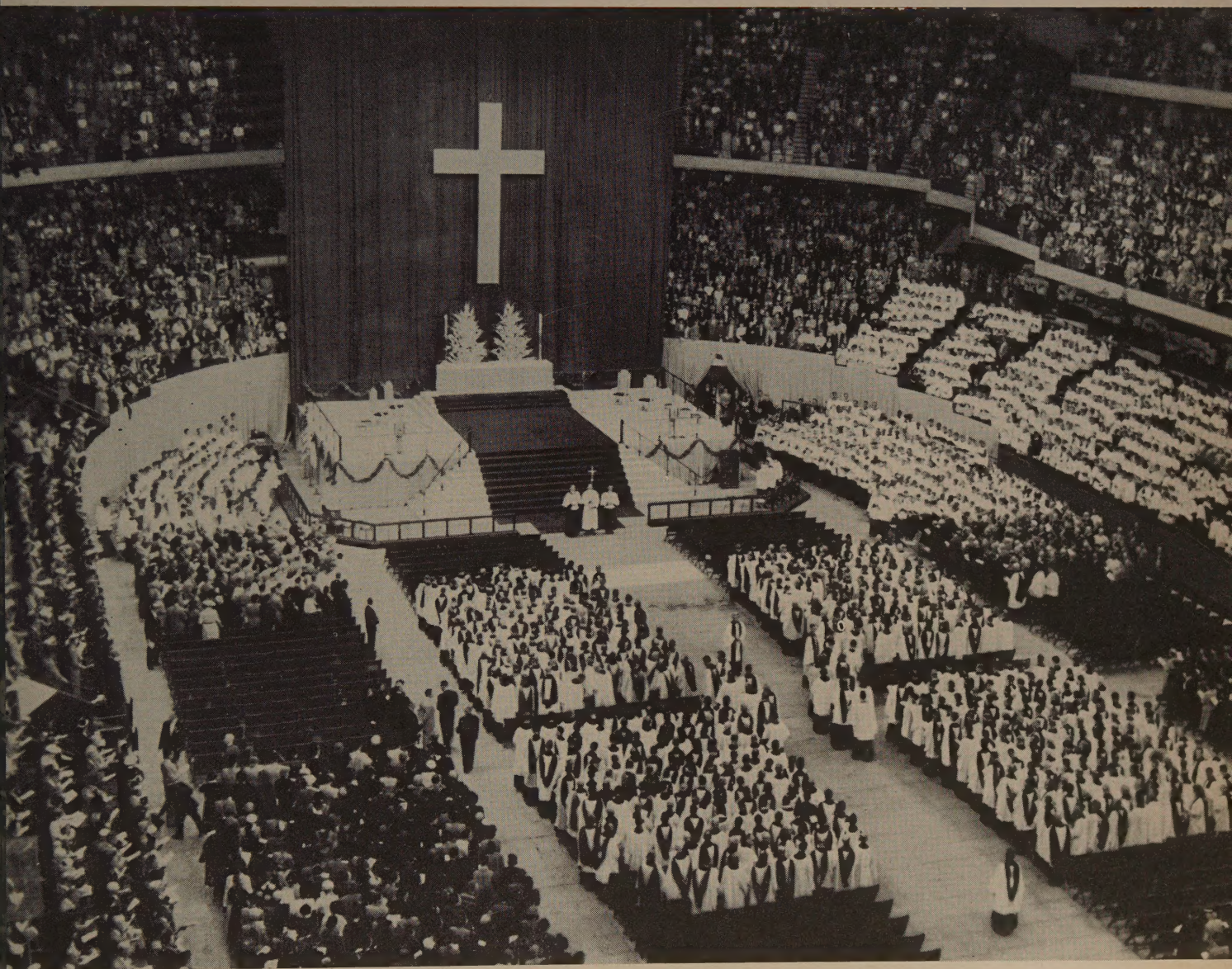
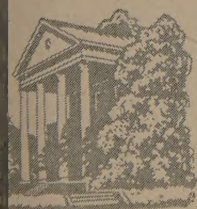


FINDINGS

OCTOBER 1958



Come, Holy Ghost, our souls inspire . . .



- 3 Children and the Crisis
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- 9 Reverend Father in God, I Present . . .
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• Nursery Cards Defended

After reading the review of the nursery cards, *Gifts of God* [FINDINGS, June, 1958], I feel I must object to the reviewer's criticism of Mrs. Goethals' illustrations. Along with some of my fellow public school art teachers who have seen the cards, I find them charming, well-designed, appropriately simple, and effectively avoiding any monotony of style and presentation. Miss Jameson's comparison to David C. Cook coloring books seems most unfair and unjustified.

What is most important, however, is that each illustration (with only one or two exceptions out of the sixty-four) is a sensitive interpretation entirely suitable for its beautifully poetic content and its intended audience, which is *children*. The reviewer has said that "it is too often apparent that they are drawn by an amateur" (this I feel is untrue), and that "the artist's drawing of anatomy . . . is not yet good." [Editor's Note: "Amateur" Gregor Goethals holds B.D. and M.F.A. degrees from Yale, is a college art teacher and recognized graphic artist.] What disturbs me is that these are comments made by a "visually perceiving" adult about art work intended for an age group which does not view art so visually, literally, or "naturalistically." And bless them for it! Children often understand intended distortions better than adults who have been surfeited with naturalistic illustrations and photography whose purpose is to make things look visually accurate. But for art work (as well as poetry) to convey any concept beyond literal description, it must resort to a more abstract presentation, which in the realm of the visual arts means some kind of distortion. I believe that Mrs. Goethals has achieved what her specific audience of small children will enjoy and understand . . . Whether or not a drawing is "off" anatomically is not a valid criterion. If this were, we would have to reject much of the world's art.

I am sure children prefer Mrs. Goethals' "symbolically they" adults and "that's me" children to the insipidly realistic, well-proportioned, and intricately shaded pictures of most Sunday school leaflets. Continue to deliver us from their obvious sentimentality. In both the words and pictures of *Gifts of God* there is a constant gentle reiteration that the Church understands the world children live in and *their perceptions*. In this it surrounds them with a sense of security and love during their first steps toward their developing concept of God.

Shirlee C. Young
St. John's Church, Roanoke, Va.

CHRISTIAN

EDUCATION

FINDINGS

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- 6 **Working with a large preschool group** is the responsibility of church school leaders in many parishes. Mrs. Julian Philip tells how the Church of the Holy Spirit in Lake Forest, Ill., faced the problem of ministering to ninety preschool children in one class.
- 9 **"Reverend Father in God, I present . . .":** the Rev. William Sydnor, Executive Secretary of the Division of Curriculum Development, concludes the two-installment report of his junior-high-school confirmation class at St. Luke's Church, Darien, Conn.
- 11 **The House Church movement** is growing both in England and America. In this article the Adult Division presents an American visitor's observations of the famous experiment at St. Wilfrid's Church, Halton, England, a suburb of industrial Leeds.
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Acknowledgments: The cover picture of the Fifty-seventh General Convention, Boston, 1952, is from Religious News Service. The picture of the Rt. Rev. Alfred L. Banyard, on page 9, is an Episcopal Church Photo. Pages 4 and 5, H. Armstrong Roberts.

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Children and the Crisis

The effects on children of mass communication, technology, public school integration, and mobility of population are examined by the head of the Children's Division.

by Maxine Thornton

FOUR mighty social pressures and forces are operating in our midst and very directly shaping our children's lives: mass communication, technology, public school integration, and mobility of population. Powerful as these are, they may not be the most determinative influences. Changing patterns of family life may be having an even greater effect in shaping the personhood of the child. For example, the weekend father and the working mother are surely a drastic change from an earlier day, and the implications of this trend need reflective analysis.

The current crisis in education would seem to be claiming attention out of proportion to other less dramatic but equally important changing social patterns. The question of how much algebra is good for the development of creative, responsible adults, and at what age it should be taught, may be far less important than how many times Father's job moves the family during the latency and adolescent years of the children. Most adults cannot see the social changes they help mold and therefore cannot anticipate their effects, either good or bad. Nonetheless, we must try to be alert to the meaning of what is going on around us and must try to develop some kind of understanding and strategy for coping with these huge and seemingly impersonal forces. We cannot yet know the hidden impact of these changes on the young, but four typical comments made recently either by children or adults may serve to highlight their searing effects. Let's look at each briefly.

Mass Communication

"Our children sit before television with a gone, spongelike look!" There is no question that television is here to stay, and as TV producers have matured in experience and in concept, a great deal that meets the eye and ear is very good. The names Rubinstein and

Shakespeare, as well as Dinah Shore and Mike Wallace, are on the lips of the eleven-year-old. The Second World War is alive for the children who were born during it. Mr. Wizard makes sound and pressure and weight and electricity explainable phenomena rather than taken-for-granted givens. The children of Little Rock and the universal crippled boy of *Amahl and the Night Visitors* are equally real. But with all this is the advertising! Telephones and tires and toothpaste all get the same high-gear "you can't live without it" build-up! One's appetite is never satisfied, and one's budget has no meaning if the advertisers have their way. Vance Packard, the author of *The Hidden Persuaders*, puts it well when he points out that the underlying idea is to create the response of psychological obsolescence. Whatever a family is now using, whether it is an item of food or of household equipment, life can be improved and made easier if the new and "better" item is purchased.

Children are led to believe it is all really so, and the pressure on parents to buy this or that mounts. Of course one doesn't give in at every request, but it is terrifying to take account of the meaning here, of the high value being placed both on *things* themselves and on *owning* them. That persons can be unwittingly manipulated into "wanting" when there is no real need gives even more concern. And if one tries to develop an attitude or point of view which will counteract the effects of the mass psychological sell, the difficulty of it all is very clear. To suggest in some way that "our family has other standards" creates a conflict situation. To try to sort out what is really needed for health and welfare borders on the purely arbitrary. To debunk a high standard of living seems ridiculous to a child in a land of plenty. To say the family budget won't stand new purchases puts quite a strain on consistency. To try to point out the



Children are likely to have good experiences to back up their naturally accepting attitude.

falseness of the seeming power of "things," and what they can do to persons, is very hard to communicate vividly. But some help must be given our children who sit with a "gone, spongelike look." What can it be?

Technology

"Russia must be O.K. if they can build sputniks before we can!" So spoke a fourteen-year-old. The achievement which has created fear and apprehension in the minds of her parents has aroused admiration in the teenager herself. But over an entire year the art work of an eight-year-old is dominated by the fact of outer space. Missiles and satellites and our little world in the midst of the heavens are the only things he can think of to draw. "How do we know there isn't stuff in the air from atomic bombs right now?" comes from the sensitive twelve-year-old. Even Lassie is not as well known or as talked about as Laika!

Not many parents would maintain that to be aware of the world is bad for growing up! Quite the contrary. Most adults long to see in their children an increasing grasp of the world we live in, believing that such knowledge will contribute to the making of adults who will take hold of community affairs and help make life better for those in need. In our time, however, parents and teachers have good cause to reflect on this goal for our children. World events are quickly and fairly accurately known even by young children. For this we can be grateful. The fearsome part is the preoccupation and uncertainty and insecurity coursing as a substream in their lives—a substratum which makes it very difficult for young people to remember that the atom was given by God to man for his use and betterment. It is hard for adults to remember this, too, particularly when there is so little evidence of its use in materials intended for any purpose besides war or defense.

The "nowness" of life in our times may serve to cut the nerve of ambition which is intimately connected with long-range goals. The teenager facing military service knows full well that war and peace hang on a thin thread, perhaps on the mistake of some military person low on a totem pole. For the younger child, the U.S.A.-U.S.S.R. power struggle is a shadowlike ogre about which adults talk with worry and fear in their voices. The child may be baffled at this concern of adults; what frightens his parents intrigues and awes him. He hears about globe-circling satellites making beeping sounds! This interest comes out in his art and in his eagerness to read about outer space and to watch television shows about it.

Integration

"We have a new boy in our class. His name is Billy. He can't read very well and he cries at recess. (Pause) But, Mummy, it isn't because we're giving him a hard time!" So ran the table conversation of a seven-year-old when the Little Rock crisis was at its height. Billy is a Negro boy who comes one hundred blocks on the subway every day to go to a church day school because his parents feel he was not learning properly in the Harlem School where he had been a first-grader. Billy was struggling at many levels to adjust to the strange children, most of whom were white, and to the beautiful new school. The free and loving climate slowly lessened Billy's crying. The reading got better, too. One day Billy was able to invite some of his classmates to his home, miles away on the subway, and to see that they all had a good time.

Segregation in the schools was declared illegal in the May, 1954, Supreme Court decision. However, American children have to learn that accepting one another as fellow students also involves equality before God. An acid test of such understanding is whether or not personal relationships are based on mutual trust and respect. Such relationships become a judgment on the rest of society. The demand on Christians is to go way beyond support of an integrated school system. It is to know, work with, and enjoy persons whose racial and religious background is different from their own. For most of us, this does not happen without effort, for we tend to live and move in homogeneous groupings.

The social change which will come with integrated schools will have a negative effect on children insofar as parents and teachers drag their heels. Children themselves are likely to have good experiences to back up their accepting attitude, and this will threaten parents who haven't "come along." It may be a case in which "a little child shall lead them." A heavy toll in conflict and broken relations will result if parents are not alert to their own recalcitrant attitudes.

Mobility of Population

"My daddy makes movies for the Air Force, and so I don't know where I'll go to school next fall." Which is more important, stability of school or sta-

bility of family unit? Most families will decide to keep the family together, especially when there is likely to be great uncertainty about the length of time the father will be located in the new area to which he has been assigned. When family love and unity is strong, it is bad for all if either parent is away for long periods.

The mobility of America's families is no longer restricted to migrant laborers. Trailer communities of construction and engineering families dot the land. One report says there are twelve hundred new children in the Los Angeles schools every Monday morning. Some schools have to adapt the educational program to the three-month or six-month student. Young professionals in large industrial companies may move as many as five times during their first ten years of employment.

This kind of life makes it almost impossible for the child to develop any roots, roots which give him security and encourage responsible participation in community affairs. It also taxes the child's capacity to form relationships quickly. Feelings of joy and nourishment from such fragmentary relationships are at a minimum. The basic needs for human companionship and play are hard to fill when one lives in a trailer home which hitches to the car and moves every few months. There are bound to be some unfocused anxieties which may take many forms, not always easily identified.

The Church's Response

For me, both as parent and teacher, the intention, born of faith in God, is to meet each child as special and particular. Behind the face is a unique spirit, not duplicated anywhere in the whole world. The social forces come in on him or her and have their peculiar effect, bringing peculiar responses. To generalize too casually about "children" is to say that any particular child-person is *not* special. If one is lucky enough to see a bit of the inner self, the preciousness and beauty are lovely to behold! When such a moment occurs, the struggles in the relationship fall away as inconsequential.

The central point is to be alert to the important factors within the child's day and to reflect on whatever is crying aloud to be heard and listened to—and then to respond! External behavior always tells us the deeper question being asked, but often we cannot sense it accurately. The Christian faith and the Church do not offer blueprints of perfect teacher-parent responsive behavior, nor do they even delineate morally good behavior. Both do, however, offer strength, comfort, and universal, timeless insights that are relevant whatever the contemporary pressure may be. Both offer security and stability when the outer layers of living are full of transiency.

Whatever we "teach," at home or in the church school, it has to speak to the questions the child is asking—not questions we think he should be asking or questions we as adults are asking. Otherwise he won't be listening after the first minute or two—certainly not really *hearing*. The seven-year-old who comments on Billy is ready to explore a little more the loving relationships which can include any per-

son. He does not want a "full treatment" of the subject; and if he has not been stifled too often, he'll tell you so—and that is a sign you are loved! The movie-maker's daughter is ready to talk over what she can be sure of even though she isn't sure of her school next fall. The teenager who is admiring Russia is ready to explore a little what is at stake in the world power struggle. The children in front of television will accept some guidance on what programs will enrich their school program. They will need to be gently deterred from taking in the mood of gluttonous consumption so extolled during station breaks.

Summary

In summary, we are in a time of tremendous and rapid social change. Each family and school and church must take seriously the reality of these factors and together assess the inner dynamics in the lives of the persons involved. The children are often caught in the squeeze of these forces, pushed and buffeted and torn by them. However, only insofar as parents feel and act frustrated and powerless will the children be permanently damaged.

The Church is the center of meaning for all who know themselves as repentant sinners on their knees at the rail of forgiveness and new life. Strength and courage to struggle and fail—power to work and live in a broken world when forces seem crushing—is supremely *there*, in the midst of the forgiven and forgiving community which is the Church. The people of God stand in a continuum of history and timeless truth which makes each of us able to live and work in the midst of social change and yet transcend it. If we are faithful, God's grace will be communicated in myriad ways to our children, and they will find wholeness of life.

And yet behind the face of every human being is a unique spirit, not duplicated anywhere in the whole world.



Creative expression is vital to preschool children. Simple rhythm exercises can provide such expression through bodily movement.



How ninety children, ranging in age from three to six years, were introduced to the Church and their Christian heritage. The place was the Church of the Holy Spirit, Lake Forest, Ill.

Working with a Large Preschool Group

by L. Virginia Philip

OUR church had been growing so fast that an announcement was made saying the nursery department would be discontinued. There was not enough room to accommodate preschool children in small classes for each age. Parents began to telephone their protest. "Can't you somehow take on all preschool children?" was what their questions added up to. We decided that somehow we would have to do so, and we agreed to accept any child who could fit into the group without parental presence.

The result was that, on the opening day, ninety children appeared, ranging in age from three to six years. This is a description of the program we arranged to take care of them.

Leadership

The clergy are not able to be with us every Sunday. Since I felt incapable of leading the children's worship, I asked a friend, Mrs. Kurt Boehm (famili-

arly known as "Blueie") to be responsible for conducting services and planning creative activities for the children. My responsibilities are to arrange for teachers' meetings, to order supplies, and to keep in touch with teachers during the week.

Blueie and I had worked together the previous year, but had not been responsible for worship or for so many children. So we approached our larger responsibility with some uneasiness. We spent the summer pouring over mountains of books, pamphlets, and catalogues to prepare ourselves.

Objectives

We agreed on four objectives for the year:

1. To help the children feel at home.
2. To provide meaningful play activity.
3. To encourage warm personal relationships between each child and his teachers.
4. To introduce the children to their Christian

heritage through participation in worship and in the great Church festivals, and through singing suitable hymns and listening to a few appropriate Bible stories.

We decided to use the Seabury Series materials *Receiving the Nursery Child* and *Receiving the Five-Year-Old*. We had only given the kindergarten material token recognition the previous year, but we decided to base our whole course this year on these manuals. We have found them simply crammed full of valuable content for teaching the Church holy days, baptism, the church building, etc.

Though the class is large, we have been able to add a personal touch in many ways. For example, the birthday card from the packet *All Things Created* is mailed to each child on his birthday. The class teacher also mails another kind of birthday card or remembers the day in some other way. When one of the youngsters is ill, a card is sent by the teacher, and the church school class makes a get-well card to send. If one of our youngsters is hospitalized, flowers from the children's altar are sent.

Annual and Monthly Planning

In order to maintain effective communication with the teaching staff, a factor that had been lacking previously, we prepared a year's outline which included a theme for each Sunday. Specific references for the teachers were made to the Bible and to appropriate pages in the Seabury Series texts and in other books. A particular card in the nursery packet, *All Things Created* (which we use with all our preschool children), was noted, and suggested handwork for the day was indicated. The outline also included appropriate flannelboard stories, phonograph records, and reference books in the parish library.

All this material was gathered into a teacher's notebook and given to each teacher weeks before the opening of church school. We did not intend this to be a rigid plan which the teachers could not alter. Indeed, the outline is so loose that more detailed

The warm and enthusiastic participation of adults helps children enter into activities and feel at home.



planning has to be done in the monthly teachers' meetings. We consider that the year's schedule is the framework of our organization and operation, and that freedom within this framework has made the schedule not only flexible but also operative and effective.

At the teachers' meetings, the outlines for the next few weeks are discussed, and Blueie illustrates various methods of approaching the themes with the use of crayons, clay, drawings, construction paper, pipe cleaners, etc. Each teacher practices these skills until she masters them and then adapts them to her own needs. Our curate, the Rev. Raymond E. Gayle, and our parish educational worker, Mrs. Norman Anderson, usually attend these meetings.

Space and Time

The use of space is of utmost importance in preschool administration. We have two rooms at our disposal, a small room and a large one. About twenty-five of our children fall into the youngest group; they meet in the small room under three teachers and a coordinator. The older children meet in the larger room under seven teachers.

Our rooms are of the all-purpose type. All our equipment and furniture must be dismantled and stored between Sundays. Two fathers helped us solve this problem by making a cabinet for storing dolls, trucks, hobby horses, and other similar things.

The class period is seventy-five minutes. All children have the first fifteen minutes for free play around the tables or in the play corner. (To some extent, the children themselves donated the toys for the play corner.) Teachers supply the supervision that is needed. These play periods have served to put the children much more at ease than they have been in previous years.

At the close of the play period toys and all distracting equipment are returned to the play corner, and the children assemble together for their only joint session.

Worship

The period when all the children meet together is described by Blueie in these words: "Assisting a group of ninety very young children to talk with God is a frightening responsibility because there are so many of them and their needs and interests are so varied. When the material is geared too low, the five- and six-year-olds become bored; consequently they become problems and cannot worship. On the other hand, if the program is geared too high, the three- and four-year-olds lose interest simply because they cannot understand. Therefore, to handle this large group whose attention span is varied, I strive for variation. This is one reason I like working with the Seabury Series—it offers so much freedom for the teacher to work in and in which to use her imagination.

"Our service is centered around the child and his world—God's world. It is difficult to communicate with a tiny tot because his personality, talents, and powers of thinking are not fully developed. Communication must take place in the area of the emotions

The main objectives were to make the children feel at home, to provide for play, to encourage warm relationships, and to introduce Christian heritage.

and attitudes. Creative expression is vital. Expression through movement is especially effective in this age group. Large body movements are natural outlets for thinking and feeling.

"With this in mind I started out by conducting an almost starkly simple worship service. Only gradually did I add to it. For instance, in the beginning I would have the children play 'Walking to Church.' Our prayers were extremely simple, just three lines at first. Later the children were paired off into partners, and simple rhythm exercises like 'Looking at the Birds' or 'Raining' were used. Now we can march around the room singing 'Onward, Christian soldiers,' and we can say the Lord's Prayer. But these did not come all at once.

"The children light the candles and snuff them out. After the candles are lighted, two selected children bring up the flowers and place them on the altar. Sometimes they are placed in the wrong place, but that doesn't matter, for it is the children who are doing it. The offering is collected in baskets, which other children bring forward at an appropriate place in the service. Sometimes the money is spilled all over the floor, but that doesn't matter much either.

"Our liturgy is a sort of free-style catechism made up of questions and answers, or perhaps 'conversation' is a better word for it. The versicles 'And with thy spirit' and 'Let us pray,' and so forth, have been added in the last few weeks. By the end of the year we may be able to sing the Doxology when the offering is brought forward.

"Our 'church' is one corner of our large all-purpose room, with a temporary, child-size altar set up before the children. The children sit on the floor. In telling stories we alternate between chalk-talks and

"Blueie" leads the children in a march around the room. By the end of the year, everyone was taking part in the singing.



informal dramatics. Every child is included in the playmaking so that none will feel excluded or, what is worse, self-conscious. Toward the end of the year we hope to have our children able to act out certain stories a bit more formally and at some length. We use these methods because we firmly believe, as the Seabury Series teacher's manuals insist, that a child learns what he is experiencing."

Following the worship service, the children return to their tables with their teachers. The story or theme for the day is repeated. Through handwork, which the youngsters carry home when church school is over, the children have a chance to think about the story and to express their own reactions. Cookies and milk are served shortly before the class period comes to an end.

A Lesson on Baptism

One of our most exciting lessons was on baptism. Blueie told a story about a family who had a new baby. She used blackboard and chalk to illustrate the story. Fr. Gayle invited the children to "play baptism." He asked for volunteers, and up jumped four "godfathers," three "godmothers," and seven prospective "parents." (Incidentally, he managed to use them all.) A very small girl volunteered her doll to be "baptized." As the children proceeded to the "font," they all became very silent. Suddenly a shrill little voice piped up, "Be careful, Father, the baby cries real tears."

Fr. Gayle said, "See the water!" Two or three children reached out and put their hands in the water. One child said, "Nice water!" The priest took the doll in his arms; he repeated very slowly: "Jesus said, 'Let the little children come unto me'—that's like baptism. He placed his hands upon them and blessed them—that's like the sign of the cross."

After Fr. Gayle had made a cross on the doll's forehead, he said, "You and I cannot see the cross, but it is there, and it will never go away."

After the play the children met in their own age groups. (These groups of eight or ten children were assigned at the beginning of the year.) On this particular Sunday each teacher told the baptism story from *How Susan Got Her Name*, one of the kindergarten books, gearing her presentation to the age of her children and using the flannelboard figures from the Seabury Series teacher's manuals.

This experience, which we felt was one of our most successful Sundays, encouraged us to make other similar efforts. When parents report that their children talk about church school and "play church" all week long at home, we feel well rewarded for all our hours of hard work. Our success has been possible because of the cooperation of our loyal and exceptionally competent staff. Our teachers are enthusiastic and reliable. Without them we could not have had the success we did.

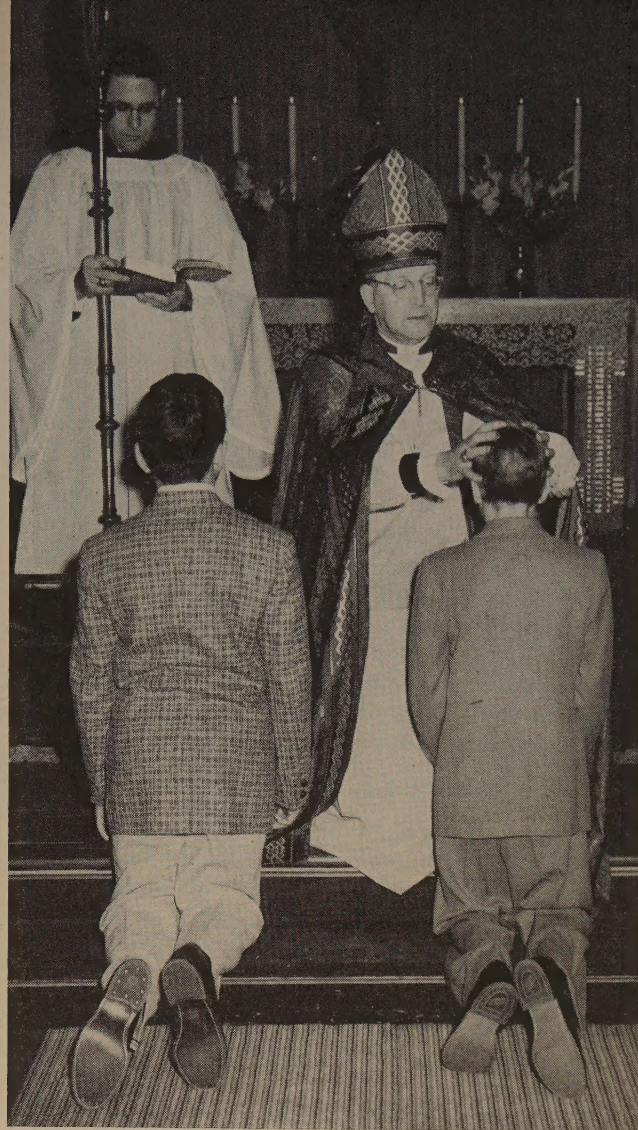
Reverend Father in God, I Present . . .

The second of two articles on the preparation of a confirmation class at St. Luke's Church, Darien, Conn., showing how memory work and a final test were used as part of the instruction.

by William Sydnor

WHEN I was asked to teach a Confirmation class for seventh- and eighth-graders, I decided to let the subject matter of the sessions grow out of the questions asked by the boys and girls concerning the two promises which would be made by them at the time of the bishop's visitation. The questions they raised and the way in which the class developed from week to week was described in the September issue of *FINDINGS*. In this issue I want to speak of the book reports, memory work, and the final examination which were required of all members of the class.

The class read and reported on three books. The first was *The Son of God*, the sixth-grade resource book in the Seabury Series (The Seabury Press, \$1.90). The day this report was turned in, the bishop's second question in Confirmation was the subject of the session. *The Church for You* by H. Robert Smith (The Seabury Press, \$1.55) was the second book. The class members were required to read only Chapters 2 through 6. The third assignment was Part II of *Traveling the Way*, which is a simplified treatment of the Book of Acts. *Traveling the Way* (The Seabury Press, \$1.65) is also a Seabury Series resource book.



"Defend, O Lord, this thy Child with thy heavenly grace . . ."

For each book the class members were given a list of questions. They were instructed to read a chapter, then write the answers to the questions on that chapter before reading further. We found that the questions we had written for *The Son of God* were too numerous and too difficult. Those on *The Church for You* were less involved, and the answers showed it. For *Traveling the Way*, an even simpler approach was made. This was the assignment:

You are asked to read this book (beginning on page 129) because it will give you a description of what the Christian Church was like in its early days. It may help you to understand the Church better as we live in it today.

Write a question on each chapter which could be used as a test question in another class, or draw an illustration for each chapter.

The kinds of questions asked (and often answered, although that was not required) indicated that many members of the class did a great deal of thinking as a result of this assignment. There were only one or two attempts to draw illustrations.

Memory Work

For memory work, the class members were required to learn the Lord's Prayer, the Apostles' Creed, the Ten Commandments in full (Prayer Book, pages 286-287), the General Confession from Morning Prayer, the General Thanksgiving, and Hymn 235, "Advent tells us Christ is near." It was explained to the youngsters that knowing these would help them in taking part in corporate worship. The leader pointed out that Hymn 235 listed the seasons of the Christian Year and the meaning of each. He showed the class how a knowledge of the Christian Year could help them find their way in the Prayer Book.

The class members whose godparents lived nearby were instructed to have a godparent hear their memory work and sign a statement that the godchild had learned the material. Those youngsters who had no resident godparents were advised to go to some adult friend in the congregation, but not to their parents. (Incidentally, the only part parents played in this series of classes was that they were sent a letter suggesting that a copy of the Book of Common Prayer would make an appropriate Confirmation gift.)

A Test to Take at Home

There was great interest throughout the course as to what the final examination would be like. All the children had been able to learn about it was that if they attended class regularly and paid attention, they would be able to pass it. They also knew that they could take the test at home because it was not to be the kind of test on which one would be likely to cheat. (The last bit of information made a great impression.) This was the examination:

Write me a two-page letter about this class telling me:

1. Why do Episcopalians have a confirmation service?
2. What was the most important thing you heard or read?
3. How would you persuade someone your age to come to classes like these?

Mail your letter to me in the enclosed envelope.

The answers to the examination questions were most revealing. The first question was generally answered in terms of becoming a responsible Churchman or of taking on the promises made earlier by one's sponsors.

The second question was answered with much greater variation. A large number put the Holy Communion as the most important thing they had learned about. Often they backed up their views on their study of the Lord's Supper with a comment like this: "When a person receives communion, it is a privilege, and a privilege should be worked for. When one does something as significant as this, he should know what he is doing."

The Crucifixion was also listed by many: "The most important thing I read was the story in *The Son of God* of the Crucifixion. It explained that the Crucifixion was not the end of Christ but the beginning of His life with us." Several others noted that "Christ

would take nothing to dull the great pain He was suffering." In this connection, one mentioned "the pain of loneliness." One boy said simply, "The fact that Jesus gave His life helping others, no matter who or what they were . . . got me thinking." One boy was most impressed by the Resurrection because, "He will always be present with us."

For one twelve-year-old girl the most important thing was deeply personal. "The most important thing I heard and read was that I myself am becoming a responsible member of the Church. Now, without my mother and father, I can go to church and learn to be a real Christian. This is very important in my life to be able to worship God in my own way." She concluded, "I hope you understand what I mean. It's hard putting it into words."

A Question Can Teach

The third question helped the seed of Christian evangelism to germinate and begin to grow. Here is the way one matter-of-fact boy would go about persuading someone his age to come to classes like these: "I would tell him that if he wanted to come just to get it over with, to go jump in the lake. If he wanted to come, he would probably have to take an oath which is a very large responsibility. If he came, he would have to listen, which isn't bad because I am sure that he would be interested. I would try to make him understand that it wouldn't hurt to just try it once, and then decide for himself."

Another down-to-earth realist in the class wrote: "Most kids of my age would take a lot of persuasion to come." He then proceeded to outline what he would say. Another wrote: "The best way to get boys to go somewhere is to assure them that refreshments will be served." (There were no refreshments served at any of the ten sessions that boy attended.)

One girl had already made a start as an evangelist: "This class was very good, and I even tried getting a friend of mine to come, but she said she would have to miss too many classes. How I would go about getting someone to come to these classes (someone who wouldn't miss any classes) would be to tell them all the things she would learn and what fun the classes are sometimes. And if the person was very studious and liked work, I would tell them about the book reports. I'd tell her that we also get a chance to express our opinions and ask questions. I probably could tell a lot more, but I think these are the main things."

Another twelve-year-old wrote of his prospective candidate: "I would ask him to come to one of these classes and tell him to really think as the teacher talked and asked questions at the end of the class. After he had finished with one of these classes, I would ask him if he had learned anything. And if he said 'yes,' tell him to keep going. If he said 'no,' I would have said he didn't listen to the teacher. Then I would try to persuade him to go again and really pay attention and I bet he would really want to be confirmed."

The real payoff, however, was the laconic answer of a fourteen-year-old boy: "I'm not sure what I'd say, but I've gotten one person to go to the next class."



Many old liturgic forms have been brought back into the order of worship at St. Wilfrid's, and some innovations have been introduced to heighten meaning.

The House Church

by Faith M. Willcox

THE Rev. Ernest W. Southcott is well known for the work he has been doing for the past twelve years in a lower-middle-class suburb of highly industrial Leeds. Meeting a member of this parish by chance and becoming more and more interested in what she told me, I recently succumbed to her invitation to "Come and see"—an invitation strongly reminiscent of St. Andrew's words to his brother, and now, as then, intriguing to the curiosity.

Halton is what is known in England as a "dormitory town"; it exists only to afford housing to families whose wage earners make the dreary early morning and late evening tram journey to and from Leeds. There are also several "housing estates," what we in America would call housing developments, some of them built and owned by the government, some privately. The first category primarily attracts men of the skilled labor class; the somewhat more attractive and spacious little houses of the second group draw on the lower "white collar" category. A bare minimum of stores face onto the tram terminus, and the town's one pub lights the square with a cheery glow. Leeds is part of the "industrial north country" where smoke-ridden air turns easily to fog during the cold

months. On a foggy night one can't begin to see across the road, but a faint radiance can be discerned from the open doorway of the pub, blotted out now and then as the menacing black shapes of the trams, clanging their warning, move through the eerie blankness. In my memories I shall always associate Halton with the choking tickle in the throat induced by its fog. It is no accident that the normal gesture of hospitality, at any hour of day or night, is to brew a fresh pot of tea for each visitor coming in from the penetrating, damp cold.

The succession of cups of tea gives only a faint clue to the warm friendliness of these people of St. Wilfrid's, among whom I was billeted for three days. Their friendliness was matched by their stoop-shouldered giant of a vicar, Canadian by birth and Yorkshireman by adoption. I had heard of his dynamism and his restless energy. I had wondered if the surprising story of St. Wilfrid's had resulted solely from one man's vision and commanding personality and if the whole thing might crumble were he not there. Certain it is that his vitality and single-minded devotion have shaped the parish. A man of less determination would not have lasted through twelve years of

this experiment in community. We all know how much easier it is to innovate than to stay the course.

Ernie Southcott is a powerful man, dedicated to his vision of the Church. There is something hawk-like about his stooped frame and deep-set eyes, but there is also warmth and gaiety and openness. His people are not in the least hesitant to oppose him at times. Recently he propounded an idea of creating a Bible-study and prayer fellowship out of the leadership core of the congregation. They listened, considered, and opposed it on grounds that it would create an elite, undermining community in the larger group. The idea was dropped. St. Wilfrid's is not a one-man show. The fellowship created there affords much give-and-take, much listening each to the other.

Yorkshire people are proverbially independent; they have a reputation for great wit and charm. Perhaps this is partly the beguilement of the dialect. It would surely melt opposition as magically as a Virginia accent. I was enchanted beyond measure to find that even a parakeet in Halton speaks with a thick Yorkshire accent! "Cum now, Luv, and giv little Bobby a wee kiss upon his chest, then," he admonished me as I, a perfect stranger, entered the room and joined the circle around the fire.

St. Wilfrid's people are well accustomed to visitors. This must be among the most visited parishes in Christendom. When you are assigned to a home, you are taken on as a temporary member of the family. Every possible little kindness will be done for you. No matter how late you come in in the evening or how early you must leave in the morning, your hostess will bring you a cup of tea and some bread and butter. You will find not one but two hot water bottles in your bed; and when you stop in the sitting room for

a chat, the chair nearest the fire will be forced upon you. And nothing in the way of money can a visitor to St. Wilfrid's offer in return.

An unusual realism, about themselves and their parish, characterizes these friendly people. They do not hesitate to tell how many tensions and difficulties have been generated by the unorthodoxy of their parish life together. They do not gloss over the very real doubts they may feel about one phase or another of the experiment they are living out. They strike me as most unusually candid and realistic about themselves and each other.

I had not expected to find such intelligent criticism, nor such alertness to the Church's problems. The same intelligence was turned on political and social matters under discussion. One's mental and spiritual horizons are not expected to be narrow, if one is a Christian; the intercessions undertaken corporately during any one week may include, among pressing local and national concerns, the Middle East, Antigua, and South Africa. An electrical engineering worker, whose fire I sat beside one evening, gave me an articulate and thoughtful run-down on the disarmament stalemate and some gently worded but quite trenchant views about what the United States foreign policy could and should be.

What, then, is this unorthodoxy of their parish life, and what is the form of their experiment? There are two main thrusts here. The first is ecumenical: a sincere and costly effort is made to draw the Anglicans of St. Wilfrid's into close understanding and co-operation with Christians of other denominations. Union of all who confess Christ into one worshipping and practicing body of believers is the goal, but, with characteristic tough-mindedness, the Halton people recognize that there is no cheap or easy road to union, and that to profess a nearness which is not sincere will not further the cause. Nevertheless, where a common purpose can be followed or a common concern shared, Halton Anglicans work side by side with their Methodist, Congregationalist, and Presbyterian neighbors. The Halton Council of Churches has sponsored social-action meetings where issues of the liveliest concern have been debated and a common viewpoint reached. A year ago, Anglicans joined with Methodists and Congregationalists in a house-to-house canvass to interest and recall lapsed church members.

The second focus of thought and effort here is to re-create in the Church that *community* which distinguished it in its earliest life. In his recent book, *The Parish Comes Alive* (Morehouse-Gorham, \$2.75), Canon Southcott says: "When the parish is a community in which God is discovered and rediscovered, in which Christ is shown forth, in which the Holy Spirit is experienced, it is revolutionary and dynamic. It is a community in which people see more and more of the love of God and do more and more about it. . . . The Church is the community." It is to act out this realization that the congregation of St. Wilfrid's has taken steps to build fellowship both within the congregation and also between the congregation and the society around it. "House Evensongs," "House Celebrations," and "House Meetings" are three ways of building this fellowship.



One would not guess from the orthodox exterior of this fortress-like church in England's north country that a vital experiment in Christian community is centered here.

Each Sunday evening, the congregation meets in the church building for Evensong. Immediately following, teams of two carry the service out into the homes of invalids, shut-ins, or very elderly people. The same hymns, psalms, and canticles which have been sung in the large congregation are repeated in the smaller one. The same prayers, incorporating the special intercessions of the day, the same announcements, and messages from the vicar or one of his two assistants are read. The sermon is reproduced, simply, unaffectedly, and sincerely by the lay team, who have taken one or two notes on it during the service and have talked it over a bit as they walked along to the house chosen for them this particular evening.

While Evensong is likely to be carried out only to shut-ins, "House Meetings" will be found taking place any week night, either in parishioners' homes (with neighbors who are not regular churchgoers invited in) or, indeed quite often, in the homes of "lapsed" Church members or those who recognize no affiliation with any Church body. (In Britain the situation is quite the opposite of that prevailing in the United States. The Church of England's own statistics indicate that 75 per cent of the population are baptized, but only a very small proportion of these—perhaps as few as 15 per cent—maintain throughout their lives an active connection with any congregation.) How, one asks, can a lapsed Church member be persuaded to open his house to such a meeting? Great tact, great patience, and great humility are required; many rebuffs will have to be cheerfully accepted. But many, too, will be the occasions when a family, having brought a new baby to be baptized with no intention of participating in the life of the Church, will give a slightly surprised assent when asked if they wouldn't like to make their house the meeting place for some of the congregation who would like to talk over with them what is meant by baptism. These tactics may be far too evangelistic for other families, who might agree, however, to have their houses used for a general discussion of a community problem.

In addition to scheduled "House Meetings" with an announced topic, other groups will meet as occasion arises, whether at the vicar's suggestion or on lay initiative. They may consider a new need felt by some part of the community or gather to greet a visitor such as I was, ask his news and views, and answer his questions as best they can.

If you are now asking, "How do these people find time for all these meetings and still live adequate professional and family lives?" you will have to be content with the same sort of incomplete solution you find in your own community. Members of St. Wilfrid's feel the same tension between service to their parish and personal demands on their time. A woman walked away with me from an impromptu gathering that had been arranged for me and confided: "I thought this noon: must I go to another meeting, or is it time for me to stay home and be a wife and mother? I decided to come along, and I'm glad I did. But it's not easy to be a part of a parish like this, always heading into new discussions and undertakings. Nor is it easy to know when the time has come to say



At St. Wilfrid's the consecration is performed behind the altar and facing the people. Here Canon Southcott is the celebrant.

'No!' " Be it remembered, however, that this parish is not advancing claims on its members' time for guild meetings, rummage sales, and mens' clubs concurrently with the other activities I've been describing.

There is great concern at St. Wilfrid's for those who are shut in. Shut in they may be, but not shut off; members of the congregation call frequently, as part of their parish life. Nothing could be further from the stereotyped "lay calling" than the evening I spent with an elderly couple. The burly, knotted man was severely crippled by arthritis, but irrepressibly gay and full of salty anecdotes. Fully in touch with community concerns and activities, he gave as much as he got in the lively conversation. We felt his power in the parish life. Whoever spent an hour with him went away recharged. His part in the sacramental life of the Church had begun only a few years back when, already a cripple, he had been confirmed at home. Regular "House Communion" and "House Evensongs" now bind him to the fellowship; his prayers bind them to him. Nodding at his helpless legs, he remarked: "I've always had sympathy for them as suffered. But now. . . !" he laughed. "Now I know what I'm about when I'm praying for a fellow sufferer." An hour later, when we left the house, we felt light-hearted and fortified. We knew we had been with the Church, the Body which cannot be crippled.

. . . The "dormitory town" of Halton exists to house workers in industrial Leeds.

There was another dark, fogbound room where the coal fire welcomed us one evening. Above the ancient upright piano hung a portrait of a young woman holding a diploma. Lily, now twenty years older and a wan version of the pleased young girl in the picture, told me how proud she'd been of herself, how she had meant to spend her life teaching piano, until spinal disease crippled her. For years she gave up hope and was ravaged by pain. Her sister belonged to St. Wilfrid's; the congregation took on a share of her burden. "They came, week after week, and sat around my bed. I could see they cared for me, and I knew how hard they were praying for me all that time. After more than a year, them coming once or twice a week, never letting me feel forgotten, never letting me give up hope and give in to the pain, I began to put my feet on the floor, and try to stand on them. It was slow, the pain was terrible, but as you see I'm walking now, after a fashion. Plenty of nights I don't sleep before five o'clock with the pain, but I'm always up and at it the next day. It's as if I *can* bear being crippled, with all them knowing and caring beside me." They persuaded her to go back to the piano. Month after month she drove herself to work at it; muscles responded slowly. Constant encouragement kept her at it, though she wonders how she ever sustained the effort. Now she has three small pupils who come every week; and she plays for Evensong every Sunday in her room. Lily, too, showed us the Church.

Sunday morning came, and we went to the parish communion. In the wide church porch a crowd of men and women waited their turn beside a loaf of bread on a table. The sign above it reminded them: "This is your life. You offer it to God in this service." Each cut a bit and laid it in the dish. Then he put his money in the offering plate, also on the table, and went inside. The procession which began the service was a striking use of this ancient teaching medium. After the choir, acolytes, and vergers, came the Bible carried by a young priest, who laid it on the desk in the center of the aisle, signifying the centrality of the Word in all our worship. It was later taken from the desk to the lectern by a layman for each of the lessons and by a priest who held it before the celebrant for the reading of the Gospel. Next in procession came the rector's warden and the peoples' warden, representing the parish government; then a layman and a laywoman carrying the money offerings and the wine and bread, symbols of our individual lives now to be offered in oblation and received back by us in the communion as consecrated Life. At the end of the procession came the young curate, who was to preach, and the vicar, who was celebrating.

Many old liturgic forms have been brought back into this service, and innovations have been introduced to heighten meaning. All this is discussed fully and interestingly in *The Parish Comes Alive*. This combined service of Matins and the Eucharist was to me a powerful, dramatic, and deeply corporate act of

worship. The consecration was boldly and clearly performed behind the altar and facing the people. At the climax, the three priests moved forward together. The whole congregation stood at once and moved together toward the altar—two waves of motion that portrayed the two-way action contained in the Eucharist. It was a large congregation, and the combined service lasted an hour and a half. But there was a pervasive sense of concentration, unity, and intent. The atmosphere kindled worship, and each worshiper was an organic member of the whole. It was the most natural thing in the world to go on over to the parish hall afterward for tea and buns. The vicar, in his announcements, had welcomed me by name as a visitor from the United States; my cup of tea was a very social one. Others receiving congratulations were the parents of a child whose banns of baptism had been published. "No man is an island" ran in my head like a refrain during these days.

The morning I had to leave, I joined my last "House Celebration" in the home of a young couple who had just had their second child. It was 7:00 A.M., the mother was nursing the baby in the bedroom, the father was dressed for work—his tram left at 8:00 A.M. He had moved a small table into the center of the living room and laid on it a white cloth and a dish of bread from the kitchen. Two neighbors came in, also ready for work. The vicar arrived and was warmly welcomed by the pajama-clad two-year-old son of the family, who clearly knew who were his friends and who were just grownups. We chatted about the fog, the tram schedule, the vicar's stiff neck, and the new baby while we watched the completion of preparations. Silence settled on us very gently. We heard the baby smacking her lips as her mother tucked her back into bed in the next room and quietly joined us. The first words of the Eucharist rose very naturally and seriously out of our "gathered meeting."

The special intercessions this morning were for a member of the congregation who had died the night before, for his family, each one slowly and quietly by name; for all who were known to be ill in the immediate neighborhood; and for each street in the neighborhood. (Praying for the parish by streets has been the practice for some years in Halton—part of a concerted effort to replace the anonymity of straggling housing developments with a sense of community.) Each man's and each woman's work for the coming day was lifted in prayer; the boy grinned as the children of the house were named. After our communion, the vicar moved to me and, laying his hands on my head, blessed the departing visitor. A moment's silence followed the benediction. Then the father went quietly to the stove and produced a plate of porridge for the boy, who tucked into it without more ado. As we put on our coats and wished each other well, the father sat down to his breakfast.

A new day was beginning in a suburb of industrial Leeds. Fog muffled the clanging of the trams. Doors all along the street opened and shut as men slipped out, starting off for work. The day's work had been blessed, our lives were offered and accepted. We moved off singly into the fog, seeing only a step or two ahead of us.

On Location

An amusing story behind the production of two National Council teacher-training films. The class is the one described in last month's article, "Planning Your Year's Work."

by Chandler D. Brown

"OH, I say, is it always this way?" And well might the Rev. Noel Delbridge, visiting clergyman from Blakehurst, Australia, ask this question. The "typical" parish he was being shown was St. Matthew's, in the peaceful little town of Wilton, Conn., and this was the day that the Department of Christian Education of the National Council was moving in to make a movie. All around were lights, cameras, and action, plus the most assorted assemblage that St. Matthew's, or perhaps any other parish, has ever known. Hollywood and New York were there: producer, director, assistants, and complete crew of cameramen and technicians. The National Council was there, represented by the Director of the Department of Christian Education and several of his staff. There, too, was a fourth-grade church school class, complete with teacher and observer, to be the actors in the motion pictures.

It was not by accident that Wilton was chosen for the films. When it was decided to make motion pictures of a real church school using the Seabury Series, its published materials and its educational approach, several months were spent looking for just the right parish. Many classes had been visited. Gradually everything began to focus toward *this* parish and *this* class because its teacher has the courage to let real things happen and because she and the children react spontaneously and naturally to a situation as it unfolds. The fact that neither the teacher, or the National Council, or the motion picture company know *what* was going to be said next, or who would say it, certainly increased the anxiety around Wilton, but it also produced a delightful film. When you see it, you'll know it is true to life.

The Cast and Staff

The teacher is Mrs. Roger Valkenburgh, mother of two children. The filming took place during her first year as a church school teacher. It was far from a quiet year for her, but it was a rewarding one. Alice Valkenburgh is a charming, intelligent person whose love and concern for people shows in her every move, specifically in her relationship to each of her pupils. The observer is Mrs. L. E. Pettit, who also has two children. Mary Pettit had taught a class before, but this was her first year as an observer. Her insights and her ability to "listen" make her an invaluable member of the teaching team.



The only preparation Mrs. Valkenburgh and Mrs. Pettit received for their roles in the films was a brief period of intensive training under the Rev. Elsom Eldridge, at that time Executive Secretary of the Leadership Training Division of the National Council. In a short space of time, he gave them all the training knowledge that might be presented to the average teacher in two or three years. Mmes. Valkenburgh and Pettit, however, did their own planning for their film class sessions.

The class is an attractive and thoroughly normal group of four boys and eight girls. The youngsters, too, had some preparation of a special kind. They had to get used to having visitors observe the class and then get used to a dead camera, a few lights, and, finally, to "the works."

The director-producer is Mr. LeRoy Stone, an independent film producer. The executive-producer is the Rev. John G. Harrell, Executive Secretary of the Division of Audio-Visual Education of the National Council, who was formerly associated with Cathedral Films in California. The crew, comprising various talents, were nonplused from time to time with what was a new technique to them. In a normal motion picture with professional actors and a written script, the crew, knowing what is supposed to happen, feels free to stop the cameras and offer criticisms and suggestions. In this film, *nobody* knew what was supposed to happen, and the crew found it difficult to remain objective at all times. (The ladies present also found it difficult to remain objective. Mr. Stone's assistant looked especially familiar to them. It turned out that he played the Prince to Julie Andrew's Cinderella on television last fall.)

Cameras in the Parish House

On D-day (the day that Mr. Delbridge, the visitor from Australia, arrived) St. Matthew's parish house was bursting at the seams. It was not built for the number it held that day. Things seemed to fly in all directions. Cables and wires and all kinds of movie equipment were intermeshed in the front hall. In the back room, the class was being entertained with a painting session before the filming began, and the church staff was busy supplying the entire group with coffee and juice and cookies. The office was filled with people using the phone or asking for help or needing some equipment.

The middle room downstairs was perhaps the most interesting of all. A loud-speaker had been installed to broadcast the action which would be taking place upstairs. Gathered around the speaker were all the people who were not allowed upstairs—the Rector of St. Matthew's, various National Council people, Mr. Delbridge, and several secretaries running tape recorders and taking notes.

Upstairs the mass of wires and cables got thicker as they approached the scene of the shooting, and traveling by foot was at one's own risk. The room itself could not have held an extra child. There were cameras, all sorts of equipment, a makeshift sound booth, lights all over the place, all the people necessary to make this go, and, in the middle of it all, "The Table." The Table had been a matter of much dis-

cussion for weeks. It had to be big enough to get all the children around it, but not too big to block anyone from hearing everybody else. Microphones had to be concealed in it; the children had to be able to do handwork on it; but it must not make a noise when knocked, scraped, or bumped. It was in the shape of an elongated egg, amply padded with foam rubber on all surfaces including the legs, and had a raised section in the center into which the microphones were tucked. It was no thing of beauty, but it filled the bill.

Church School by Klieg Light

Considering all the difficulties involved, things went very smoothly indeed. But there was never a dull moment. The girls in the class spent a great deal of time combing their hair so they would look just right for the movie. One of them refused to give up her comb even during the filming. Producer, crew, clergymen, everyone, tried to get her to give it up. (I heard one clergyman say, "It's all right to be permissive in the classroom, but now's the time to use authority.") The second day, one of the boys in the class forgot to come. Luckily someone remembered to count noses before the cameras started grinding. The last day, the observer had a bad cold which developed into laryngitis, so that in the filmed conference session between teacher and observer, the teacher was much more talkative than usual, and the observer was just a good listener.

Four days after Mr. Delbridge's arrival in Wilton, the contingents from Hollywood, New York, and the National Council packed up their bags and cameras and moved out. St. Matthew's returned to being a typical parish in a peaceful town—except for one church school class that will have a hard time getting back to normal, even by the Seabury method.

Present Developments

The filming at St. Matthew's has resulted in two motion pictures, *Here and Now* and a follow-up film tentatively entitled *Going On from Here*. The first is a documentation of a class session. The second shows the teacher and observer in their mid-week preparation—discussing the previous sessions, making a lesson plan, and then executing it the following Sunday. This film discloses some techniques of lesson planning and shows how one session builds upon another. Both films may well be viewed more than once.

Each film can be purchased by churches from the National Council at a special subsidized price of \$125.00, or can be rented from the Audio-Visual Library, 281 Fourth Ave., New York 10, N.Y. Several parishes may share in the purchase, thus increasing the availability of the films and reducing the cost. Diocesan libraries may purchase the films for rental purposes.

This article tells you a little of what went into the films; the motion pictures themselves will show you what came out. You may not see the little girl with her comb in the film as finally edited, but you will see what we saw at Wilton—a committed teacher and observer at work in a class of wonderful children showing how an exciting job of Christian education in the classroom can be done.



Officers of the House of High School Students (l. to r.): Laurie Vail of Richmond, Va.; Philip Pavlik of Binghamton, N.Y.; Neely Ann Paul of Jacksonville, Fla.; William Gamble of Selma, Ala.

Here Am I; Send Me

by John A. Kelk, Jr.

The author was a delegate to the House of Young Laymen at the 1958 Triennial of Episcopal Young Churchmen

From August 20 to August 27 over seven hundred of the Church's young people met in Oberlin, Ohio, for the 1958 Triennial Convention of Episcopal Young Churchmen. The theme of the convention was "Here am I; send me." From the 103 dioceses and missionary districts of the Episcopal Church came representatives to the House of High School Students, the House of College Students, and the House of Young Laymen. We were privileged to experience together seven thrilling days of worship, study, and fellowship.

It may not be possible for those who were not in Oberlin to share fully the experiences we had, but I think that a report of the convention can serve in another way. What was planned and what happened at Oberlin can also be used as a tool for the examination and future planning of the Church's program for youth groups in parishes and missions.

The conference theme of commitment was central not only to our days at the convention, but to the life of all of us, especially those who

are in the years when important decisions are made. Our individual place in the mission of the Church is found as we make ourselves open to the call of God's Holy Spirit. To achieve this openness is the task of each individual and also of each group in the Church. The many ways in which God meets us in this search for His will were illustrated in the daily program of the convention. Each phase could be part of the program of local groups.

Our day began and ended in worship; it literally surrounded our time together. In beginning the day with an offering of the Eucharist and in our worship each evening at Evening Prayer, the tensions of our busy days were relaxed and our energies redirected daily toward their proper end, God's service. Through the leadership of our chaplain, the Rt. Rev. William F. Lewis, Bishop of Nevada, the basic fact that we were dependent on the Holy Spirit for guidance and strength became a lively truth. As our resolution thanking Bishop Lewis phrased it, "He walked among us as an apostle."

The first half of our morning was spent in Bible study. The Rev. Canon Bryan Green of Birmingham, England, planned and introduced the study of Bible passages which concerned the conversions or commissionings of Isaiah, Moses, Paul, and Cornelius, the centurion. We then moved into smaller groups to share our thoughts on the personal meaning of the passages for each of us. This daily confrontation with the record of how God has acted in the lives of men in calling them to His mission brought us to closer understanding of how such a calling can come to us as well. The Holy Scriptures are not only a record of past events. As we read and study, they can become an event in our lives now.

The latter part of each morning was spent in "study commissions" on various aspects of the Church's mission in the world today. These two parts of our day, Bible study and study commissions, illustrate a two-fold movement of our life in the Church. We are called together to know God and His will within the fellowship of His people, the Church. We are then sent out into the world as witnesses for Him.

One study commission, under the leadership of the Rev. Malcolm Boyd, author of *Crisis in Communication* and *Christ and Celebrity Gods*, studied the Church's witness in regard to our culture's mass media: motion pictures, television, radio, novels, and magazines. Fr. Boyd's chief thesis is that these media preach strong sermons with a negative message of despair or godless and shallow happiness. This "negative witness" must be counteracted by the quiet witness of the Church to the Lordship of Christ. To do this we must be aware of how these media infect our own thinking. In local youth groups, this could be achieved through discussion of popular movies or television programs: what are they saying about life, and what Christian values are being contradicted or ignored?

Other study commissions were held on "The Church and Civil Rights," "The Church, the Nation, and the International Situation," "The Ministry of the Laity," "The Church and the Ecumenical Movement," "The World Mission of the Church," and "Christianity and Per-

sonal Decision," all led by authorities in these fields. The same topics could furnish subjects for valuable programs in our youth groups, since commitment as a Christian means being informed about the world and the Church's voice in the midst of it.

There was one important sidelight to the study commissions. The group leaders were all accustomed to teaching seminary students and other adults. They limited their references and illustrations to the experience of their listeners, but did not water down the depth of what they wanted to say. They found that the young people at the convention were able to keep pace. High-school students know they are living in a world of complex problems, and the Church cannot sell them short by giving them grade-school answers.

The late afternoon was spent in meetings of the three houses, High School, College, and Young Laymen. Here the necessary business of the convention was transacted. Even in this activity, which might seem mundane and routine, there was an opportunity to work further on the theme of commitment. We re-examined the purpose of each of our groups within the life of the whole Church. In doing this, we began to see that each was not simply "another group" held together by common interests. We were able to see ourselves participating in the mission of the Church as those who could best reach outside it to people of our own age. Knowing our purpose gave meaning to the hustle (and even the haggling) of "business." When local groups seem wrapped up in activity for activity's sake, it is probably time to take a look at why the group exists.

Following supper each night we were addressed by the Convention Theologian, the Rev. Christopher F. Allison of the School of Theology of the University of the South. His talks gave us the thoughts and doctrines that are the ground of our faith. He described faith as "the courage to care." Our central and primary responsibility is to love and trust God and to share in His love for the world. In simple yet moving words, he led us to see that loving and caring always costs us pain, even as Christ's love cost Him the Cross.



Charles Lauter of Johnson City, N.Y., Chairman of the Convention Planning Committee, talks with the Rev. Canon Bryan Green, group Bible study leader.

Dr. Allison illustrated his message with many moving or humorous stories. One is worth repeating here, I think, because it makes vivid the kind of self-giving that should characterize our commitment as Christians. The story tells of a family who were involved in an automobile accident. The mother, father, and small boy escaped injury, but the young daughter suffered severe loss of blood. She was in critical need of a transfusion, and her brother was the only person available with a compatible blood type. The father was asked to prepare the boy. He told him, "Your little sister is very sick, and only you can save her. Will you give her a transfusion?" The young boy looked puzzled, but after a short pause, replied, "Yes." He was taken to the treatment room and given a whiff of anesthetic so that the needle would not hurt him. Life poured back into his sister's face as the blood flowed from his veins to hers. After a while he regained consciousness. His father said, "Thank you for giving your sister your blood. It has saved her life." The boy looked up at his father and said, "My blood? I thought you were asking me to give her my life."

Dr. Allison told this story at the end of his explanation of the Hebrew idea of sacrifice. To the ancient Hebrews blood was the life force, and blood sacrifice was a symbol of dedicating one's life. Our sacrifices in giving ourselves to God may not

involve physical pain or death, but they will be costly. We must remember that the world in which we care for others for Christ's sake is the world that crucifies Him.

A fitting closing to the convention was given by Bishop Lewis in his sermon the last night, preparing us to return to our homes. He told us the story from the last chapter of the Gospel According to St. John: Peter and several other disciples were at the Sea of Tiberias after the Crucifixion and Resurrection. "Simon Peter said to them, 'I am going fishing.'" The rest joined him; they fished all night and caught nothing. Jesus appeared on the shore, but they did not recognize Him. He told them to cast the net again on the right side, and when they did, their net was filled. Then John recognized our Lord.

Bishop Lewis compared our experience of going home to the disciples' experience during the uncertain days after the Crucifixion. They were in the doldrums after the heights, just as we might find ourselves. Then our Lord came to them again—not in a triumphal procession, but in their everyday work (fishing). Bishop Lewis told us that we can expect our Lord to come to us, too, in our tasks as students or working people. He left us with the vivid picture of the risen Christ coming to us, standing on the shore, and saying, "Trust Me. Cast out the net again."

What the Church is teaching week by week

by William Sydnor

Trinity XXII, November 2, 1958

THE THEME:
Forgiveness.

THE EPISTLE. PHILIPPIANS 1:3-11:

The Apostle's epistle to the members of the Church in Philippi opens with this prayer. Many of the phrases might be taken to imply the importance of Christians being forgiving, although the actual word is not mentioned. For example, "that your love may abound yet more and more," "that ye may approve things that are excellent," "being filled with the fruits of righteousness."

THE GOSPEL. ST. MATTHEW 18:21-35:

Here is an extended portion of our Lord's teaching about forgiveness. This may be very close to the form in which His teaching was presented in the worshiping circle of Christian believers in the early Church.

PSALM 32:

This is one of the penitential psalms which is likely to be heard during Lent. The poet acknowledges his sin and accepts the Lord's forgiveness. Actually the psalm is a bit of advice as to how men should react when visited with sickness. To the writer the matter is simple: sickness is punishment for sin. For some other views of the way God deals with the righteous sufferer, see Psalms 49 and 73.

PSALM 43:

This is the closing stanza of a poem which begins with Psalm 42:1. The refrain, which was first said with yearning (42:7) and then with hope (42:15), is now repeated as a confident affirmation (43:6). The kind of confidence expressed in the last verse is necessary if one is to be-

lieve that God not only forgives, but that He can forgive *me*.

ECCLESIASTICUS 27:30-28:7:

The sage counsels the practice of forgiveness; your sins will be forgiven you when you pray. Compare this advice with that of our Lord in St. Matthew 6:14-15 and St. Luke 6:36-38.

ST. MATTHEW 18:7-20:

This passage just precedes the Gospel for the day. It does not deal with forgiveness but with some of the other person-to-person relationships of life in the early Church. The "little ones" in verse 10 are probably children, for our Lord's concern for children as persons had a deep influence on the early Church and has been influential ever since. However, the term can also be taken to refer to weaker members of the Church, those of faltering faith.

Trinity XXIII, November 9, 1958

THE THEME:
Our citizenship.

THE EPISTLE. PHILIPPIANS 3:17-21:

St. Paul here describes the Church in terms of citizenship. The fortified town of Philippi was officially a Roman colony, which was considered to be a great honor. St. Paul's readers knew what it meant to have local loyalty and yet never to forget that their more significant loyalty was to the state they represented in a foreign land. The Apostle is saying that Christians are like that, too, for "our citizenship is in heaven."

THE GOSPEL. ST. MATTHEW 22:15-22:

The Christian citizen whose final loyalty is to the heavenly kingdom also lives in an earthly, mundane situation. He has citizenship responsi-

bilities to the temporal authorities as well as to God.

PSALM 33:

To the Hebrews, political government was a part of the responsibility of their religious leaders. The government of the Vatican City is somewhat comparable today. Such a point of view underlies this formal congregational hymn in which the people are exhorted to rejoice in God's authority over both creation and the events of history.

JEREMIAH 29:1, 4-14:

The prophet is writing to those Hebrews who were carried into Babylonian captivity in 597 B.C. He says in effect, "God will bring you back to your land in His own good time. In the meanwhile, however, do not consider yourselves temporary sojourners, but settle down and become good citizens."

TITUS 3:1-8:

Our earthly citizenship is seen in Christian perspective. Believers who have experienced God's saving goodness are expected to "be careful to apply themselves to good deeds." (v. 8)



St. John's Church, Tampa, Fla.

Trinity XXIV, November 16, 1958

THE THEME:

God proves and perfects His people.

THE EPISTLE. COLOSSIANS 1:3-12:

In his prayer of thanksgiving for the Christians at Colossae, St. Paul prays that they may be strengthened in the face of the need for, "all patience and long-suffering." He also prays that their faith, in which he rejoices, may become even more perfect.

THE GOSPEL. ST. MATTHEW 9:18-26:

Here is a double picture of the perfect faith to which we aspire—our Lord's in the face of mockery; the woman's in the face of what appeared to her to be indifference and disinterest. These are among the ways in which God helps us strengthen our faith.

PSALM 66:

In this hymn, a thankful person of means sees God's graciousness to him, and the attention he is receiving at the Temple service as an example of God's graciousness to all mankind. Its especial appropriateness on this day is found in verse 9.

MALACHI 3:13-4:3:

The closing oracle of this little book is one in which we see a contrast between the evildoers who are resentful in the time of testing and those who fear the Lord. Because of the way the latter submit to testing, "they shall be mine, saith the LORD of hosts, in that day when I make up my jewels." (3:17, KJ) Notice that one of the pictures in "Hark, the herald angels sing" comes from 4:2.

ST. LUKE 10:17-24:

The first real test the disciples of Jesus had was when He sent out the seventy to proclaim the nearness of the kingdom of God (10:1, 8-9). Here is the account of their report on what took place and the Lord's prayer of thanksgiving that they had begun to prove themselves. This little sortie with its pleasant successes was a preparation for later, more difficult missionary travels (such as the one whose beginning is described in Acts 13:2-3) as the early Church began to discover its dedication to a world-wide mission.

Note: We have been following the first Morning Prayer lections for the past Christian Year. Now we shift to the first Evening Prayer lections, which we will follow for the months ahead.

The Sunday next before Advent, November 23, 1958

THE THEME:

Keep watch over your souls as men who will have to give account.

FOR THE EPISTLE. JEREMIAH 23:5-8:

The prophet foresaw, beyond the grim last days of the Kingdom of Judah (587 B.C.), that God's Deliverer would bring restoration and an ideal regime. This would also be a time of judgment.

THE GOSPEL. ST. JOHN 6:5-14:

The Feeding of the Five Thousand was associated in men's mind with the Messianic Banquet which would take place when God's Deliverer came. In the light of the central verses of Chapter 6 (vv. 35-40), this story has overtones of judgment.

PSALM 90:

This prayer of deep sorrow for sin was intended for a regular reoccurring service of penitence. The central verse for us today is, "So teach us to number our days, that we may apply our hearts unto wisdom." (v. 12)

ECCLESIASTES 11:9-12:8, 13-14:

As this passage has come to us, it is a highly symbolic bit of near-poetry on the subject, "Let us rejoice while we are young." It has been overlaid by the godly editorial additions of one who is clearly conscious of God's ultimate judgment. A somewhat different treatment of youth and age is found in St. John 21:18.

HEBREWS 13:1-21:

The last chapter of the epistle contains a series of admonitions. Notice the strong emphasis on brotherly love and good works (verses 1, 16, and 21, for example) and the deep awareness of our accountability to God who "will judge the immoral." The familiar closing benediction has a strong overtone of the fact that all of us are accountable for our actions.

Advent I, November 30, 1958

THE THEME:

Watch, thy salvation cometh!

THE EPISTLE. ROMANS 13:8-14:

Salvation (which includes judgment) is very near. The Apostle urges that his readers cast off the works of darkness and fulfill the law of love that they may be worthy in the coming great day.

THE GOSPEL. ST. MATTHEW 21:1-13:

The cleansing of the Temple makes crystal clear the sterner side of God's revelation in Jesus Christ. The Lord comes not only as Saviour who loves and forgives; He is also man's King and Judge. Neither aspect can be overlooked without distorting the meaning of the other.

PSALM 48:

This is a pilgrim's song as he travels toward "the city of our God." "The mount Sion" and "his holy hill" are other names for their beloved Jerusalem. The appropriateness of this psalm today rests in the words, "We wait for thy loving-kindness, O God, in the midst of thy temple." (v. 8)

PSALM 126:

The psalmist may have been writing in unhappy times and projecting his faith in God's deliverance into the future. Salvation is a promised blessing to the people of God.

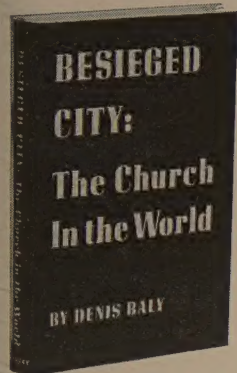
ISAIAH 62:1-12:

This beautiful poem from an unknown pen foretells the deliverance of the people of God. It is full of pictures and phrases which identify it with the thinking of the Advent Season. Notice that the recommended Advent hymn, "Watchman, tell us of the night," has its roots in verses 6-7.

ST. MATTHEW 25:1-13:

In the parable of the Wise and Foolish Maidens, the early Church saw a clear warning of the unpredictability of the time when the Lord would come a second time "in glorious majesty to judge both the quick and the dead." The coming again of Christ as Judge is a major second emphasis of the Advent Season. This is evident in the collect for today (which is used throughout Advent) and in Hymn 4.

speaking of Books



Besieged City: The Church in the World

By Denis Baly. The Seabury Press, 1958. 160 pages. \$2.95

This book, the Seabury Press book for General Convention, will be of tremendous value for all types of study programs.

Many thinkers in modern times have felt the need to wrestle with the problem of the relation of the Christian Church to the secular world. On the other hand, the Church has understood itself, since the writing of the Epistle to the Philippians, as "the colony of heaven." The Church's activities are obviously influenced at every point by the currents of the society in which the Church is placed. In *Choruses from the Rock*, T. S. Eliot says, "Your citizenship is in heaven—yes! But that is the model and type of your citizenship here upon the earth." This is true enough but not too easy to apply.

Denis Baly, Professor at Kenyon College, has brought a fresh appreciation both of Biblical theology and of modern culture to a restatement of the problem and the directions in which the answer may be found. *Besieged City*, with its subtitle, *The Church in the World*, is an excellent apologetic for a twentieth-century concern about the Church's function in a secular so-

ciety. Mr. Baly is concerned with relating an accurate understanding of the doctrine of the Church to an incisive appreciation of the realities of modern life, in which men so often find themselves at one and the same time both victims of circumstance and prisoners of their own self-containment.

In dealing with the relationship of the Church to the world, Mr. Baly points out that the Church has to take seriously certain facts concerning its relationships with the world: (1) The world by itself cannot produce a "church"—a saving community; (2) the Church must learn, as did our Lord Himself, that there are limitations to the mass appeal; (3) community is both an indispensable medium of the Church's life and a problem, since it threatens to submerge the personhood of those who belong.

On the one hand, it is the task of the Church to distrust the world, yet nevertheless to use penitently and unselfrighteously in its service the best that the world makes available for the Church's mission. The Church can never forget, unless it is to condemn its members to an irredeemable schizophrenia, that those who comprise it are also involved in all sorts of social enterprise—the world is in the Church and the Church is in the world.

Mr. Baly has an appreciation of the Church as the Holy People of God which is a superb statement of mainstream Christian faith. He also has an appreciation of the "looking glass" character of the relationship of the world in God's providence to the world as it is normally found. Finally, he has a most valuable understanding of the role of the individual Christian as the bearer of the Church's mission.

(The Rev.) Charles D. Kean
Church of the Epiphany
Washington, D.C.

The Next Day

By James A. Pike. Doubleday and Company, 1957. 158 pages. \$2.75

Bold in its scope, this little volume offers some sturdy bulwarks against anxiety, that familiar demon of our times. Bishop Pike accepts and utilizes the label of a "how-to" book. But he warns the reader that he provides "no easy solutions" and indeed "knows of none." His counsel on such varied subjects as "How to Deal with Your Past," "How to Meet Temptation," "How to Get Along with People," and "How to Die" leads to the last chapter, the shortest and the best: "How to Face Life," or, in sum, how to live. "We were not made to face life alone; we were made to do it with God." Bishop Pike adds: "St. Augustine put it better: '... Our hearts are restless till they find rest in thee.'"

For those who have not yet found a path to God, this book could be a lamp lighting the way. For church school workers, here is a means of deepening and enriching faith. Teenagers will like it. Its advice demands thought and self-discipline, but it is all possible and, indeed, practical. In clear, everyday terms, it spells out the reality of a supreme Christian promise: "You can have eternal life now. . . . You can live here and now the life of a citizen of heaven."

Elizabeth Tate
New Haven, Conn.

Senior-High-School: Course I

Resource Book, To Know and Believe, by John Wallace Suter. The Seabury Press, 1958. 96 pages, paper bound. \$1.50 a copy

In the leader's guide for the first senior-high-school course in the Seabury Series, the suggestion is made that one of the first resources a leader become familiar with is the student's book, *To Know and Believe*. This book is designed to:

"1. Help students reach a clearer understanding of Christian doctrine so that they may discover new and deeper meanings in what the Church's faith offers them;

"2. Make available in tenth-grade language the concepts and explanations needed to make discussion real, vivid, and applicable to the lives of students, thus fortifying [the teacher] in [his] teaching task;

"3. Provide for leader and student a common body of background material dealing with subjects of significance to the class."

ITEMS

Lambeth Conference reports • Seabury Press Exhibits

As a whole, *To Know and Believe* deals with the faith of the Church as stated for us in the creeds. This is done by chapters titled: God the Creator; God the Father; God's Laws; God's Power; Jesus Christ; Who He Is; Why He Came; Why He Died on the Cross; What We Belong To; God's Grace; The Great Open-Ended Story; The Church in Action. These chapters are all short in length and, as is stated at the beginning, the book "does not try to cover all 'things which a Christian ought to know and believe to his soul's health.'"

However, in an attempt to be brief and concise, many flat statements are made. This too often tends to close discussion, in the opinion of this reviewer, rather than open it. If the student's book is to fulfill that which it was designed to do, the leader will often have to probe behind the words used to the ideas, in order that a *new* and *deeper* meaning may be discovered. If the discussion is to be real, vivid, and applicable in terms of tenth-graders, the leader will need to elaborate, question, and clarify statements that are made in the book.

Experience with teenage classes leads this reviewer to wonder if some students may not find the language too "simple" and too "pious." However, the limitations of this book can provide a challenge to the leader who is aware of them.

The leader's guide is an excellent one in the opinion of this reviewer [see FINDINGS for June, 1958], and should prove extremely helpful in the use of the resource book.

Wilma Smiley
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Owings Mills, P.O., Md.

THE SEABURY PRESS and S.P.C.K. are publishing jointly all materials relating to the Lambeth Conference. The Rev. William H. Crawford, Jr., of Seabury, went to London to work with S.P.C.K. on two reports.

Lambeth 1958 and You is an illustrated, forty-page magazine-type booklet printed in four colors, prepared for parish distribution. It contains many photographs of Lambeth and articles by bishops from all over the world explaining the purpose and accomplishments of the conference. (Single copies, 50 cents each; 15-24 copies, 40 cents each; 25 or more copies, 35 cents each.)

The more formal *Lambeth Conference Report* contains the Encyclical Letter and the Resolutions. (Paper edition, \$1.20; 25 or more copies, \$1.00 each. Cloth over boards edition, \$2.00.)

S.P.C.K. and the Seabury Press are joining also in the publication of other study materials based on Lambeth committee reports. The first unit, on the Christian family, will have a foreword by the Rt. Rev. Stephen F. Bayne, Jr.

MISS JANE A. BUCHANAN has assumed her duties as editor of junior materials (for grades 5 and 6) in the Department of Christian Education. She came to the National Council from St. Matthew's Church, Pacific

Palisades, Calif., where she was director of Christian education. She holds a master's degree in religious education from St. Margaret's House and a bachelor's degree in divinity from the Church Divinity School of the Pacific. Before turning to Church work, Miss Buchanan taught at Vermont Junior College. She is the author of the article, "As Teachers Listen, Children Learn," in the October, 1957, issue of FINDINGS.

"WHEN a Parish Starts a Library," a new publication of the Department of Christian Education, suggests steps necessary in planning, establishing, and operating a parish library. Copies are ten cents each and may be ordered from the National Council, 281 Fourth Ave., New York 10, N.Y. Cash must accompany order.

THE Seabury Press display case pictured at left is available for meetings, conferences, and conventions throughout the Church. This display is designed to be versatile in its presentation of Seabury Press publications. Posters can be attached, as in this picture; a display of books can be built around a theme, using the peg-board to hold actual books; Seabury Series books may also be displayed. When the display is used for the Seabury Series, the Seabury Press symbol is replaced by the Seabury Series symbol. The case, a self-contained unit, is eight feet across when opened, decorated in blue, gold, and beige, and can be assembled by one person.

The display is used by the Public Relations and Sales Departments of the Seabury Press in their trips to conventions and conferences. When no representative of the Seabury Press is to be present, those who wish to use the case at church meetings, for display purposes only, may do so, and the Press will pay one-half of the shipping expense. If bookstores use the display to sell Seabury Press publications at such meetings, the only charge is the shipping cost. For further information, please write the Director of Public Relations, The Seabury Press, Greenwich, Conn.



Robert N. Fuller, President of the Seabury Press, and the Rev. Stephen C. V. Bowman, Director of Public Relations, at the Seabury display during the American Booksellers Association Convention in Atlantic City, N.J.